

# **BLOOD IS A VERY SPECIAL JUICE**

**by Rudolf Steiner (1861-1925)**

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Each of you will no doubt remember that today's lecture, according to its title, is linked to a phrase from Goethe's Faust. You all know that this poem describes how Faust, the representative of the highest human aspiration, enters into a pact with the evil powers, which in turn are represented in the poem by Mephistopheles, the emissary of hell. You all know that Faust is to conclude a contract with Mephistopheles and that the document is then to be signed by Faust in blood. Faust initially thinks this is a farce; but Mephistopheles says the sentence that Goethe undoubtedly meant seriously at this point: "Blood is a very special juice."

Something strange happened to the so-called Goethe commentators at this point in Goethe's Faust. You know that there is such extensive literature on Goethe's Faust that you could fill entire libraries with it. Of course, it cannot be my task to go into more detail about what these various Goethe commentators say about this particular passage in Faust; but they do not reveal much other than what is exemplified in the Faust commentary, which is one of the last, by the university professor Minor. He and other commentators treat this sentence as something that Mephistopheles is supposed to have said as a kind of ironic remark, and Minor makes the strange, indeed very strange remark - listen carefully to what he says, so that you may also be amazed at what a Goethe commentator can come up with - the remark: "The devil is the enemy of blood," and he points out that blood is what actually increases and preserves a person's life, and that therefore the devil, the enemy of the human race, can only be the enemy of blood. He rightly points out that even in the oldest version of the Faust legend, as well as in the legend in general, this blood plays the same role.

In an old Faust book, we are clearly told how Faust had to cut his left hand slightly with a small penknife, how he then took the blood that flowed out and wrote his

name under the pact, how the blood then coagulates on his left hand and forms the words: "O man, flee." All of this is correct. But now the remark that the devil is an enemy of blood and therefore demands the signature in blood, precisely because he is an enemy of blood. I would like to ask you whether anyone can imagine that he would desire precisely that which he does not like. One can only reasonably assume that Goethe meant at this point that not only Goethe, but also the main saga and the older Faust poem could only have meant that the devil attaches particular importance to blood and that it is important to him whether he receives the pact signed with ordinary, neutral ink or with blood. One can only assume here that the representative of the evil powers believes, indeed is convinced, that he will have Faust in his hands in a special way by having at least one drop of his blood. This is quite obvious and no one can understand this passage in any other way than that Faust should not sign with blood because the devil is an enemy of blood, but because he wanted to take possession of the blood.

This is based on a strange feeling, the feeling that whoever takes possession of a person's blood has dominion over the person, and that blood is therefore a very special fluid because it is, so to speak, the thing that must be fought for when the fight is for the person in relation to good and evil.

All those things that have come down to us from the legends and myths of the people and that relate to human life will undergo a special transformation in our time with regard to the whole outlook and conception of man. The age is behind us in which people looked at legends, fairy tales and myths as if they were only the expression of childish folk fantasies. Yes, even the time is behind us in which people spoke in a childish, scholarly way of saying that the poetic soul of the people was expressed in legends. The poetic soul of the people is nothing other than a product of the green table of scholars, for there is a green table of scholars just as there is a green table of bureaucrats. Anyone who has taken a look into the soul of the people knows very well that the people are not concerned with fiction and the like, but with something much deeper, which is expressed in their legends and fairy tales of wonderful powers and

wonderful events.

If we delve into the legends and myths again from the new standpoint of spiritual research, if we allow those magnificent and powerful images that have come down to us from primeval times to have an effect on us after we have been equipped with spiritual scientific research methods, these myths and legends appear to us in such a way that they become the expression of a profound, primal wisdom.

It is true that people initially ask themselves how it is that, since we are originally dealing with primitive peoples and primitive popular views, naive people were able to visualize the riddles of the world in these legends and fairy tales, and that when we delve into these legends and fairy tales today, we see in the image what spiritual research clearly reveals to us today. At first this must arouse our astonishment. But whoever delves deeper and deeper into the way in which these fairy tales and myths came about, all astonishment and doubt will disappear and he will not only find what is called a naive view in these legends and fairy tales, but will recognize the wise expression of an ancient, true, wise view of the world. More, much more, can be learned by positively researching the basis of these myths and legends than by absorbing today's intellectual and empirical science. Of course, one must approach these things equipped with the research methods of spiritual science. Everything that one finds about blood in legends and old worldviews is usually of importance, because in those ancient times people had a wisdom that knew about blood, about that special fluid that is the flowing human life itself, and about its significance for the world.

Today we will not concern ourselves with where that wisdom came from in ancient times, although the conclusion of the lecture will also have to point to that. The actual consideration of this subject will be reserved for later lectures. But today we want to look at blood itself, in its significance for humanity and the human cultural process. We do not want to offer a physiological or purely scientific consideration here, but rather a consideration from the perspective of the spiritual worldview. And we can best penetrate into every matter if we first become aware of the meaning of an ancient

sentence, a sentence that is connected with the primal culture of ancient Egypt, where the priestly wisdom of Hermes reigned, a sentence that is considered the principle of all spiritual science, which has been called the hermetic principle and which says: "Everything above is as below."

You can find many amateurish explanations of this sentence. But the explanation that we are going to deal with today is the following. All spiritual science is clear that the world that is accessible to man through his five senses does not represent the whole world, but is only the expression of a deeper world hidden behind it, the spiritual world. In the sense of this hermetic principle, this spiritual world is called the upper world, and the sensory world that extends around us, which we can perceive with our senses and explore with our intellect, is considered the lower world, the expression of the spiritual world. So that the spiritual researcher does not see anything ultimate in this sensory world, but rather a kind of physiognomy that expresses a mental and spiritual world behind it, just as when looking at the human face one cannot stop at the forms of the face and the gestures, but is naturally led by the gestures and physiognomy to what is expressed mentally and spiritually in them.

What every human being does naively when confronted with a living being, the occultist or spiritual researcher does towards the whole world. "Everything above is as it is below" would, applied to man, mean that those impulses that lie in his soul are expressed in his face: in a hard, rough face the roughness of the soul, in a smile inner cheerfulness, in the tears the suffering of the soul.

Let me explain the hermetic principle in the question of what wisdom actually is. Spiritual science has always said that human wisdom has something to do with experience, and with painful experience in particular. Someone who is directly involved in pain and suffering will perhaps show something within this pain and suffering that is inner disharmony. But someone who has overcome pain and suffering and bears its fruit within himself will always tell you that he has thereby absorbed something of wisdom. The joys and pleasures of life, the satisfactions that life has offered me, I accept with

gratitude; but I would rather give up my pain and suffering that lie behind me than all that: I owe my wisdom to my pain and suffering. Spiritual research has always seen wisdom as something like crystallized pain that has been overcome and transformed into its opposite.

It is interesting that the current, more materialistic research has returned to this in a peculiar way. A beautiful book has recently been published about the facial expressions of thought, a book that is well worth reading. The book is not by a theosophist, but by a naturalist and psychic researcher. He tries to show how the inner life of man, his way of imagining, is expressed in his physiognomy, and this researcher also points out that the thinker always has something in his facial expression that is reminiscent of absorbed pain.

So you see, as a beautiful confirmation of an ancient principle of spiritual science, this principle reappearing in the more materialistic view of our time. You will understand this more and more deeply, and you will find how, step by step, what is ancient wisdom is once again becoming accessible to modern science.

The essence of spiritual research is that everything that surrounds us in the world - the mineral framework, the plant cover, the animal world of our earth - is seen as the physiognomic expression or the lower part of an upper part, of a spiritual life lying behind it. From an occult or spiritual scientific point of view, what is given to us in the sensory world can only be properly understood if one also knows the upper part, the spiritual model, the spiritual primordial beings from which all this has emerged. So today we will be concerned with what lies hidden behind the appearance of blood, what created a physiognomic expression in the blood here in the sensory world. Once we have this spiritual background of blood, we will also understand how such knowledge must react on our entire spiritual cultural life.

Big questions are pressing in on people in our time: questions of the education not only of young people, but of the education of entire peoples, and also the big educational question that the future will pose to humanity. Everyone must see them when they turn

their eyes to the great social upheavals of our time, to the social demands that arise everywhere, whether they are embodied in the women's question, the social question, the peace question and so on. All of this comes before our worried soul. All of these questions become clear and bright when we know what lies behind blood as a spiritual essence.

Who would deny that this question is also connected with the racial question, which, significantly, is also resurfacing in our present day? But we can only understand the racial question if we understand the mysterious effect of blood and the mixing of blood among peoples. Finally, there is another question connected with this, which will become more and more topical the more we move away from a merely aimless approach to this matter and make our way through to a unified approach in this area. The question referred to here is the colonization question, the question that arises when people from civilized nations come together with uncivilized nations: To what extent can uncivilized nations absorb new cultures? How can a black person, how can a barbaric savage be cultivated, how should one behave towards them? Not only the feelings of a shadowy morality come into consideration, but great, serious and significant questions of life and existence. Anyone who does not know the conditions under which a people finds themselves, whether they are on an ascending or descending line of development, whether this or that is determined by their blood, cannot find the right way to introduce any culture to another people. All of this comes up when the important question of blood is raised.

What blood as such is, you all know from common science. If you look at humans and the higher animals, you know that this blood really is the flowing life. You know that through the blood of humans, the inside is opened to the outside, and as this happens, humans absorb the vital air, oxygen, through the blood. The blood is renewed by this absorption of oxygen. The blood which the human inside offers to the inflowing oxygen, as it were, is a kind of poison for the organism, a kind of annihilator and destroyer. This blue-red blood is transformed into red, life-creating blood by absorbing

oxygen, through a kind of combustion process. This blood, which penetrates into all parts of the body and deposits nutrients in all parts of the body, has the task of absorbing substances from the outside world directly and using them as quickly as possible to nourish the being. Humans and higher animals first need to transfer these nutrients into the blood, form the blood, absorb the oxygen from the air into the blood, and build up and maintain the body through the blood.

Not without reason has an intelligent expert on the soul said: The blood, with its movement, is like a second human being, which relates to the other human being, consisting of bones, muscles and nerve mass, as a kind of external world. And in fact the whole human being continually draws its powers of maintenance from the blood and, on the other hand, gives what it has not used to the blood. In the blood there is thus a real double of the human being, which constantly accompanies it, from which it continually draws its new strength and to which it gives what it no longer needs. It is therefore entirely right that blood has been called the flowing human life and that it has been given a similar significance to that of cellulose for the lower organisms. What cellulose is for the lower organism, the "special fluid", the blood, which has been transformed in so many ways, is for the human being.

An important researcher, Ernst Haeckel, looked deeply into the workshop of nature and rightly pointed out in popular works that blood actually comes into being the last thing in the organism. If you follow the development of the human embryo in the womb, you will find that the bone and muscle structures are long developed before the blood formation system develops. It is only very late that the blood formation system and the blood vessel system become visible in humans; it is only very late that they emerge. From this, natural science rightly concludes that blood formation only appeared late in the development of the world, that other forces that were there were only raised to the level of blood, so to speak, in order to bring about at this level what is to be brought about within humans. When man, as a human germ, goes through the earlier stages of human development, repeats them once again, he first appropriates what existed in the

world before the formation of blood, in order to then crown evolution by transforming, by raising everything that came before, to this special fluid, blood.

If we now want to study the mysterious laws of the spiritual universe that rule behind the blood, then we must deal a little with the most elementary concepts of spiritual science. These elementary concepts of spiritual science have often been explained here. You will see that these elementary concepts of spiritual science are the higher, and that this higher, when we have become acquainted with it, expresses itself to us in the significant laws of blood, as in those of the rest of life, as in a physiognomy. Those who have long known these elementary laws of spiritual science will allow me to repeat them briefly for those who are here for the first time. Such laws will also become clearer and clearer to you if you learn to apply them again and again in special new cases. Of course, for those who know nothing about the humanities, who have not yet settled into the way of life and the world view that is being discussed here, what I am about to say is more or less just a collection of words that they cannot make sense of. But it is not always the lack of a concept behind the word that is to blame for the fact that someone cannot make sense of a word. A remark made by the brilliant Lichtenberg can be adopted here, with a slight modification: If a head and a book collide and the sound is hollow, the book is not always to blame. The same is true of the way our contemporaries judge the truths of the humanities. If these truths often ring in people's ears as mere words and they cannot make sense of them, the humanities are not always to blame. But anyone who immerses himself in these things will see that behind the names and references to higher beings there are actually beings that cannot be found in our sensory world.

In the spiritual scientific world view we see that man, insofar as he confronts us in the external world with our senses, insofar as he is form and shape, constitutes only a part of the human being, and that even behind the physical body there are many other beings. Man has this physical body in common with all the mineral, so-called lifeless things lying around him. In addition to this, however, man has the so-called etheric or



life body. Ether is not understood here in the sense in which physical science does. This etheric or life body is a principle which for the spiritual scientific researcher is not merely something imagined, not merely something speculated, but something which is just as real to his open spiritual senses as the external sensory colors are to the sensory eye. For the clairvoyant person, this etheric or life body can be seen, really seen. It is that which calls inorganic substances to a living existence, which brings them up from lifelessness in order to thread them onto the thread of life. Do not think that for the occult researcher this life body is only something which he thinks up for the lifeless. This is what natural scientists try to do. They try to complete what they can see in things with the microscope and so on, to think of something which they then call the life principle. Spiritual scientific research does not take this standpoint; it has a specific principle. It does not say to itself: Here I stand as a researcher, just as I am. What exists in the world must conform to my current standpoint. What I cannot recognize does not exist. That is about as clever as a blind person saying that colors are a fantastic thing.

It is not the person who knows nothing about a matter who should decide about it, but the person who has experienced something about it. Man is in the process of development. Spiritual science therefore says: If you remain as you are, you cannot see anything of the etheric body, and can indeed speak of "limits to knowledge" and of "ignorabism". But if you become someone else, if you acquire the necessary abilities to perceive spiritual things, then one cannot speak of limits to knowledge. These only exist as long as man has not opened his inner senses. Therefore agnosticism is nothing but a burden on our culture. It says: Man is like this and like that, and if he is like this and like that, he can only know this and that. The answer to this is: If he is like this and like that today, he must become different, and then he will also know different things.

The second part of the human being is the etheric body, which the human being has in common with the plant world.

The third part is the so-called astral body, very beautifully and meaningfully named, and it will be shown again later that this astral body is rightly called that.

Theosophists who wanted to choose a different name for this have no idea what this is all about. It is the task of the astral body, in humans and animals, to call the living to the substance of sensation, so that not only fluids move within the living, but that what we call pleasure and suffering, joy and pain are expressed in it. With this you have essentially indicated the difference between plants and animals, although there are transitions.

A new group of scientific researchers believed that they should also ascribe sensation to plants in the direct sense. But that is just a play on words. It is natural for certain plants to experience states of excitement when something comes near them, when something influences them. But this is not a sensation. An image must appear within the creature as a reflex of the excitement. Even if certain plants react to an external impression, this is still no proof that the plant also internally elevates such a stimulus to a sensation, that it experiences it internally. What one experiences internally has its seat in the astral body. So we see that what has risen to the level of the animal consists of the physical body, the etheric or life body and the astral body.

Man is superior to animals in something very special, and sensible people have always felt that this is what makes him superior to animals. This is indicated by what Jean Paul himself says about himself in his autobiography: he remembers very clearly how, as a small child in the courtyard of his parents' house, the thought shot through his soul: you are an "I", you are a being who can say "I" to yourself internally. This made a significant impression on him.

All so-called external psychology overlooks the most important thing that matters in this regard. Follow me for a few minutes into a subtle reflection that will show you what it is all about. In the entire range of the German language there is a single little word that is fundamentally different from all other words. For every thing that is here in this room, each of you can name this thing. Every table can call it a table, every chair can call it a chair. But there is one word, one name, that you cannot pronounce except for that which has the name: that is the little word "I". No one can say "I" to another. The

"I" must resound from the innermost soul itself; it is the name that only the soul can give itself. Everyone else is a "you" to me, and I myself am a "you" to everyone else.

All religions felt that this "I" was the expression of that being in the soul through which the soul can let its basic essence, its divine, speak within itself. Then begins that which can never penetrate through the external senses, whose meaning can never be named from outside, but must resound from within. Then begins that monologue, that self-conversation of the soul, through which the divine self announces itself in the soul when the path is clear for the spirit to enter the soul.

In the older cultural religions, still in ancient Hebrew, this name was called "the ineffable name of God," and whatever modern philology may translate, the old Jewish name of God means nothing other than what is today expressed by the German word "I." The ranks of listeners were moved when the name of the "unknown God" was spoken by the initiate, when they sensed what was expressed by this word, when the "I am the I am" rang out in the temple. This word expresses the fourth member of the human being, which man has for himself alone in the sphere of his earthly existence. This "I" in turn encloses and forms within itself the seeds of higher levels of humanity. It is only intended to point out what will be brought into existence in human development in the future through this fourth element, it is intended to point out that man consists of the physical body, the etheric body, the astral body and the ego or the actual inner life, and that in this inner life there are the seeds of three further stages of development that will arise from the blood, namely Manas, Buddhi and Atma, or in German words: Manas = spirit self in contrast to the body self, Buddhi = life spirit, Atma = spirit man, the actual, true spirit man, who today only hovers before man as an ideal, who is predisposed as a small germ within and will reach his perfection in the distant future.

Thus, as in the rainbow we have seven colors, as in the scale of tones we have seven tones, in the realm of atoms we have seven levels of atomic weight, the seven-level scale of the human being, which again breaks down into four lower and three upper levels.

Now let us try to understand how this upper, spiritual element finds a physiognomic expression in the lower, as it appears before our eyes in the sensory world. First of all, take what crystallizes in man into his physical body. He has it in common with the so-called lifeless nature. When we speak of this physical body in spiritual science, we are not even talking about what the eye sees, but about the connection of forces that have constructed the physical body, about what stands behind the physical body as a force nature.

Let us look at the plant as a being that already has the etheric body, which brings the physical substances up to life, that is, transforms what is sensory matter into life juices. What is it that transforms the so-called lifeless forces into life juices? We call it the etheric body, and this etheric body does the same in animals and the same in humans; it calls that which is merely sensory to a living configuration, to a living form. This etheric body is in turn permeated by the astral body. And what does this astral body do? It calls the moving substance to experience the inner cycle of the material fluids, so that the outer movement is reflected in inner experiences.

We have come so far that we understand man insofar as he is placed in the animal kingdom. All the substances of which man is composed can also be found outside in lifeless nature: oxygen, nitrogen, hydrogen, sulfur, phosphorus and so on. If what has been transformed into living substance by the etheric body is to be called upon for inner perception, for the creation of inner mirror images of what is happening outside, the etheric body must be penetrated by what we call the astral body. The astral body calls forth sensation. But now, at this stage, the astral body calls forth sensation in a very special way. The etheric body transforms inorganic substance into vital fluids, the astral body transforms this living substance into sentient substance. But - and I ask you to pay particular attention to this - what does a being feel that is equipped with only these three bodies? It feels only itself, only its own life processes, it leads a self-contained life. This is a very interesting fact of extraordinary importance, worth recording. Take a look at a lower animal. What has it developed? It has transformed lifeless substance into living

substance, living, mobile substance into sentient substance. And sentient substance is only present where there is at least the predisposition to what later appears in the developed nervous system. So we have lifeless substance, living substance and substance permeated by sentient nerves. When you look at a crystal, you must first imagine in this crystal form an expression of certain natural laws that prevail in the so-called lifeless realm outside. No crystal could come into being without all of the nature surrounding it. You cannot tear a limb out of the cosmos and place it on its own, just as you cannot tear a human being out of his entire environment, who would die if he were raised just a few miles above the earth. Just as he can only be imagined in the place where he is, where the corresponding forces come together in him, must live in him, so it is already the case with crystal, and whoever looks at the crystal properly will see in it the whole of nature, the whole cosmos, in a single imprint. What Cuvier said is quite true, that a perfect anatomist can deduce from a bone what kind of animal it belonged to, because every animal must have its own very special bone shape.

So the whole cosmos lives in the form of the crystal. And in the same way the whole cosmos is expressed in the living substance of an individual being. The moving fluids of a being are already a small world, an imprint of the great world. And when substance is called upon to feel, what then lives in the feelings of the simplest being? In these feelings the cosmic laws are reflected, so that the individual living being feels the entire macrocosm within itself in a microcosmic way. The feeling life of a simple being is thus an imprint of the cosmos, just as the crystal is an imprint of its form. In such a simple living being one is dealing with a dull consciousness. But the greater dullness of this consciousness is balanced out on the other hand by its greater scope. The entire cosmos shines in the dull consciousness, in the interior of the living being. But in man there is nothing else than a more complicated development of the three bodies that are found in the simplest sentient living being. Take man, and leave aside his blood, and take him as a being formed by the substance of the physical world around him, which, like the plant, contains within itself juices which it calls into living substance, and into

which it incorporates a nervous system. This first nervous system is the so-called sympathetic nervous system. The sympathetic nervous system in man extends along the spine on both sides, has a series of nodes on each side, branches and ramifies and sends its threads to the various organs: lungs, digestive organs, and so on. It is connected to the spinal cord by lateral cords.

First of all, this sympathetic nervous system represents the life of feeling that has just been described to you. But man cannot reach down with his consciousness to what is reflected from the world processes through these nerves. These nerves are means of expression. And just as human life is built up from the surrounding cosmic world, so this cosmic world is reflected in the sympathetic nervous system. These nerves live a dull inner life. If man could immerse himself in this sympathetic nervous system, he would, if he put his upper nervous system to sleep, see the great laws of the cosmos prevailing and working as if in a life of light. In ancient times, man had a clairvoyance that has now been overcome and which can be recognized when the activity of the higher nervous system is switched off by special processes and the lower consciousness is thereby freed. Man then lives in a peculiar way in the nervous system, which becomes a mirror for the world around him. Certain lower animals have, however, retained this level of consciousness and still retain it today. It is therefore a dull, dim consciousness, but it is considerably more comprehensive than the present human consciousness. As a dull inner life, it reflects a wider world, not just the small part that today's human being perceives.

But something else occurs for humans. If in the course of development up to the sympathetic nervous system the cosmos has found a mirror image, then at this stage of development the being opens up to the outside again: the spinal cord is integrated into the sympathetic system. The spinal cord and brain system then lead to the organs that establish the connection with the outside world. When human beings have developed to this extent, they are no longer called upon to simply allow the original formation laws of the cosmos to be reflected in themselves, but the mirror image itself enters into a relationship with the environment. When the sympathetic nervous system has integrated

itself with the higher parts of the nervous system, this is an expression of the transformation of the astral body that has taken place. The latter no longer merely experiences cosmic life in a dull consciousness, but adds his own special inner life to it. Through the sympathetic nervous system, a being senses what is happening outside of him, and through the higher nervous system, what is happening inside him. And through the highest form of the nervous system, which is currently emerging in the general development of humanity, the material is taken from the more highly structured astral body in order to create images of the outside world, ideas. Man has thus lost the ability to experience the original dull images of the outside world; he senses his inner life and builds up a new world of images on a higher level from this inner life, which reflects a smaller part of the outside world, but in a brighter, more perfect way.

At a higher stage of development, this transformation goes hand in hand with another. The transformation of the astral body extends to the etheric body. Just as the etheric body in its transformation gives rise to the astral body, and just as the spinal cord and brain systems are added to the sympathetic nervous system, so what has grown out of the etheric body and become free after the lower fluid circulation has been absorbed causes the lower fluids to be transformed into what we call blood. Blood is just as much an expression of the individualized etheric body as the brain and spinal cord are an expression of the individualized astral body. And through this individualization comes about what is expressed in the "I".

If we have followed the development of man so far from this point of view, we see that we have a five-link chain which is connected as follows: firstly, the physical body, secondly, the etheric body, thirdly, the astral body, or firstly, the inorganic, neutral, physical forces, secondly, the life juices which are also found in plants, thirdly, the lower or sympathetic nervous system, fourthly, the higher astral body which is raised from the lower astral body and which finds its expression in the spinal cord and brain, and fifthly, the principle which individualizes the etheric body.

If the transformation now extends to the etheric body, blood is created. The blood

vessel system with the heart is an expression of the transformed etheric body, just as the spinal cord and brain system is an expression of the transformed astral body. Just as the external world is internalized through the brain, so the blood transforms this internal world in the human body into an external expression. I must speak in a parable if I want to describe the complicated processes involved here. The blood absorbs the images of the external world internalized by the brain, transforms them into living formative forces, and through them forms the present human body. The blood is thus the substance that builds up the human body. We are seeing a process here through which the blood absorbs the most important thing it can take from the environment, oxygen, namely that which constantly renews the blood, supplies it with new life. This causes the blood to open itself to the external world. We have thus followed the path from the external world to the internal world and back again from the internal to the external. Now two things are possible. We see that the origin of blood lies where man confronts the external world as an independent being, where he independently creates forms and images from the sensations that the external world has become, where he becomes creative, where the ego, the self-will, can come to life. No being in which this process has not yet taken place could say 'I' from within itself. The principle for the development of the ego lies in the blood. An ego can only find expression where a being is able to shape the images that it creates of the external world within itself. An ego-being must be able to absorb the external world into itself and to create it again within itself. If man only had a brain, he could only create and experience images of the external world within himself; he would then only be able to say to himself: The external world is repeated in me as a mirror image; but if he can build up this repetition of the external world into a new form, then this form is no longer just the external world: it is "I". A being with only a sympathetic nervous system reflects the external world, so it does not yet perceive this external world as itself, not as its inner life. A being with a spinal cord and brain perceives the reflection as its inner life. But a being with blood experiences its inner life as its own form. Through the blood, with the help of the oxygen of the external world,



the body is formed according to the images of the inner life. This formation is expressed as the perception of the I. The I points in two directions, and the blood is the external expression of this indication. The gaze of the I is directed inwards, the will of the I is directed outwards. The forces of the blood are directed inwards, they build up the inner world; they are directed outwards towards the oxygen of the external world. Therefore, when a person falls asleep, he disappears into the unconscious, he disappears into what the consciousness can experience in the blood. But when a person opens his eyes to the outside world, the blood absorbs the images created by the brain and senses into its formative powers. The blood thus stands in the middle between the inner world of images and the living world of external forms. This role will become clear to us when we consider two phenomena. One phenomenon is descent, the relationship of conscious beings, the other phenomenon is the experience of the world of external experiences. Descent places us where we stand, as it is usually called, through blood. A person is born out of a context, a race, a tribe, from his line of ancestors, and what he inherits from his ancestors finds expression in his blood. In the blood, as it were, what has developed from the material past of the person is summarized. But what is prepared for the future of the person is also preformed in the blood. Just as these two principles have been individualized, the first principle is also individualized for man, through which the lifeless substances penetrate from outside and build up the human body. This transformation is only present in the first stages of man today. We see how the external formless substances flow into the human body, how the etheric body calls these substances into living structures and how images of the external world are then formed by the astral body; how this reflection of the external world further develops into inner experiences and then this inner life creates images of the external world from itself.

When a person lowers his higher consciousness, when he is in hypnosis, somnambulism or atavistic clairvoyance, he submerges into a much deeper consciousness and perceives the great laws of the world in a dreamlike form, only much clearer and brighter than in the brightest dreams of ordinary sleep. The person has then

suppressed the activity of the brain and, in the case of the deepest somnambulism, also that of the spinal cord; he experiences the activity of his sympathetic nervous system, that is, life in the whole cosmos in a dull, twilight form. In such a case the blood no longer expresses the images of the inner life that are conveyed by the brain, but rather that which the outside world has built into him. But now the forces of his ancestors have built upon him. Just as he has the shape of his nose from an ancestor, so has the shape of his whole body. In a subdued state of consciousness he feels his ancestors within himself, just as he feels the images of the outside world created by the senses when he is awake. That is, his ancestors rumble in his blood. He then lives the life of his ancestors in a dim way.

Everything in the world is in the process of development, including human consciousness. The type of consciousness that man has now was not always his own. If we go back in time to our distant ancestors, we find a different type of consciousness. At present, man perceives external things through his senses in his waking day life and transforms them into ideas. These ideas of the outside world affect his blood. Everything that he has received through the external experiences of the senses therefore lives and works in his blood. The memory is now filled with these experiences, with the experiences of the senses. In contrast, this modern man remains unconscious of what has been inherited from his ancestors in his physical inner life. He knows nothing of the forms of his internal organs. It was not like that in prehistoric times. Back then, the blood contained not only what the senses had received from outside, but also what was present in the physical form. And because this physical form was inherited from ancestors, man felt the life of his ancestors within himself. If one imagines such a heightened conscious life, one gets an idea of how it is expressed in a corresponding memory. A person who only experiences what he perceives through his senses also only remembers what he has experienced through external sensory experience. He can only be conscious of what he has experienced in this way since childhood. It was different with man in prehistoric times. He experienced what was inside him, and since this

"inner" is a result of inheritance, he experienced the experiences of his ancestors in his imagination. He remembered not only his childhood, but also the experiences of his ancestors. This life of his ancestors was present in the images that his blood received. As incredible as it may seem to today's materialistic way of thinking, it is nevertheless true that there once existed a consciousness through which people viewed not only their sensory perceptions as their own experiences, but also the experiences of their ancestors. At that time they said: "I have experienced it" not only in relation to what they themselves had experienced, but also in relation to what their ancestors had experienced; they remembered it. Although this earlier form of human consciousness was dim compared to the present waking day consciousness, more like a vividly heightened dream, it was more comprehensive. It extended beyond the experience of the ancestors. The son felt connected to his father and grandfather in one ego, because he experienced their experiences as his own.

Because man had this consciousness, because he did not just live in his own personal world, but because the consciousness of his previous generation was alive within him, he did not just designate his own person with a name, but a whole generational line. The son, the grandson, and so on, designated the common element that ran through them all with a name. Man felt himself to be a member of the whole generational line. That was a real and true feeling. And how was this form of consciousness transformed into another? It was transformed by an event that is well known in the history of occult science. If you go back in history, a moment occurs for all peoples of the world that can be described to you quite precisely for each individual people. That is the moment when the people enters a new state of culture, when it ceases to have old traditions, when it ceases to possess primordial wisdom, that wisdom that has rolled through the blood of the generations. Peoples are aware of this, and we find this awareness expressed in the old legends of the peoples. In earlier times, tribes remained closed in on themselves, and the individual members of families married each other. This is what you originally find in all races and peoples. And an important

moment for humanity is when this principle is broken, when foreign blood mixes with foreign blood, when close marriage turns into long-distance marriage. Close marriage preserves the blood of the generations, it allows the same blood to flow through the individual members that has flowed through the tribe, the nation, for generations. Long-distance marriage pours new blood into the human being, and this breaking through of the tribal principle, this mixing of blood, which is found in all peoples and occurs sooner or later, means the birth of the external mind, the birth of the intellectual.

The important thing is that in ancient times a kind of dim clairvoyance existed and that myths and legends arose from this clairvoyant ability, which can express itself in the blood of relatives just as the present consciousness can express itself in the mixed blood. The birth of logical thinking, the birth of the intellect, coincides with the occurrence of long-distance marriage. As surprising as this is, it is true. It is a finding that will be confirmed more and more by external research. The beginnings have already been made. The mixing of blood that occurs with long-distance marriage is at the same time that which initially extinguishes the clairvoyance of earlier times in order to raise humanity to a higher level of development. Just as someone who goes through an occult development raises this clairvoyance again and transforms it into a new form, so conversely the present waking day consciousness has developed from an old dim clairvoyance.

Nowadays, the entire environment to which man is exposed is expressed in the blood, and this environment therefore shapes the inner life according to the outer. In primitive man, the physical inner life was expressed more in the blood. In ancient times, the memory of the experiences of the ancestors was inherited, as were their inclinations towards this or that good or evil. The effects of the inclinations of the ancestors could be felt in the blood of the descendants. When the blood was then mixed through long-distance marriage, this connection with the ancestors was also severed. Man moved on to his own personal life. He learned to guide his moral inclinations according to what he had experienced in his personal life. Thus, the power of the life of the ancestors is

expressed in unmixed blood, and the power of his own experiences in mixed blood. The legends and myths of the peoples tell us about this. They tell us: what has power over your blood has power over you. The power of the traditions of peoples ceased when they could no longer affect the blood, as the blood's ability to absorb such ancestral power was extinguished by the admixture of foreign blood. And this statement applies in the broadest sense. Whatever power wants to take hold of a person, it must act on him in such a way that this effect is expressed in the blood. So if an evil power wants to gain influence over a person, then it must have control over his blood. This is the deep and spiritual thrust of the above-mentioned words from Faust. Therefore the representative of the evil principle says: Write your name in blood under the pact. If I have written your name in your blood, then I have captured you by that by which a person can be captured at all, I have drawn you over to me. To whom the blood belongs, the person or the person's ego also belongs.

When two groups of people collide, as is often the case with colonization, then those who know evolution will be able to say whether a foreign culture can be absorbed or not. Take a people that has grown out of its environment, whose blood has been shaped by its environment, and try to impose a foreign culture on them. It is impossible. That is also the reason why certain natives had to perish when the colonists came to certain areas. This question must be judged from this point of view, and then people will no longer believe that everything can be imposed on everyone else. The blood can only be expected to take what it can still tolerate.

The discovery of modern science that if you mix the blood of one animal with that of an unrelated animal, the one blood kills the other is an old occult discovery. If you mix human blood with the blood of lower apes, destruction occurs because they are too far apart. If you mix human blood with the blood of higher apes, they do not kill each other. Just as the mixing of the blood of animal species, when they are too far apart, brings about actual death, so the ancient clairvoyance of lower man killed it when his blood was mixed with the blood of an unrelated animal. The whole of today's spiritual

life is nothing other than the result of blood mixing, and in the not too distant future we will be able to study the influence of blood mixing and trace it back in human life if we start researching from this point of view. So: blood to blood from animal species that are far apart in evolution kills; blood to blood from related animal species does not kill. The physical organism of man is preserved even when foreign blood comes into contact with foreign blood, but the clairvoyant power dies under the influence of the blood mixture or of a long-distance marriage.

Man is so formed that when blood and blood mix and this blood mixture does not come from a side that is too far behind in development, the intellect is born. This destroys the clairvoyant power that originally came from the animal world and a new consciousness is born in development.

In human development at a higher level, something similar is present as at a lower level in the animal world. In the animal world, foreign blood kills foreign blood. In the human world, foreign blood kills that which is connected with the blood of the relative: the dull, dim clairvoyance. The waking daytime consciousness of modern man is therefore the result of a killing process. In the course of development, the spiritual life of close marriage has been killed, but in its place, from long-distance marriage, something new has been born: the intellect, the waking daytime consciousness.

So what can live in the blood of man lives in his ego. Just as the physical body is the expression of the physical principle, the etheric body of the vital fluids and their systems, the astral body of the nervous system, so the blood is the expression of the ego. The physical principle, etheric body, astral body are the upper, the blood state and ego are the middle, and the physical body, vital system, nervous system are the lower. Therefore, anything that wants to take control of a man must take control of his blood. This must be taken into account if one wants to make progress in practical life. For example, one can kill a foreign people in their individuality if one colonizes and demands of their blood what this blood cannot bear. For the ego expresses itself in the blood. Beauty and truth only have a man when they have his blood. Mephistopheles

takes control of Faust's blood because he wants to have his ego. The sentence that forms the leitmotif of this lecture is therefore taken from the depths of knowledge. Yes, blood is a very special juice.